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bert Spencer. Should any one undertake an English translation of Paulsen's book, we would suggest that he correct in a translator's preface the most flagrant misconceptions of Kantism that are rampant in English-speaking countries. P. C.

LEHRBUCH DER PHYSIOLOGISCHEN UND PATHOLOGISCHEN CHEMIE. In neunundzwanzig Vorlesungen für Aerzte und Studirende. Von *G. von Bunge*, Professor in Basel. Vierte vermehrte und verbesserte Auflage. Leipsic: F. C. W. Vogel. 1898. Pages, 510. Price, 12 M.

The fourth edition of Bunge's *Lehrbuch* shows the position of its author unaltered, or rather re-enforced. It contains all the various lectures on vitalism; the cycle of the elements; the preservation of energy; man's food, especially protein, starch, carbonates, fats, and phosphates; stimulants (alcohol, coffee, tea, etc.); sputum and pepsin; the intestinal secretions and the gall; blood; lymph; carbonic acid and the gases of the blood in the various modes of respiration including the gases of the intestines; uric acid; the secretions of the liver; the sources of muscular energy; diabetes mellitus; the nature of fever. There have been added four new subjects, all of them of great importance, viz.: (1) the milk and the nutrition of the baby; (2) the spleen; (3) the rôle that iron plays in the economy of the body; and (4) the function of those glands which possess no vent for their discharge—the suprarenal capsule, the scutiform gland, and the hypophysis cerebri.

Bunge is one of the leading authorities in his line of research, which is physiological and pathological chemistry, and his investigations as well as the lucid way in which he presents the results of his labors are truly classical; but he has provoked the opposition of his colleagues by his determined adhesion to the theory of vitalism and his repudiation of mechanicalism, i. e., a philosophy which would attempt to explain vitality and the phenomena of organised life by the laws of mechanics. Bunge insists on the fact that organised life cannot be regarded as a domain of physics or chemistry, but is something quite different, and that therefore we are entitled to contrast vitality with the lower forms of natural forces. The present edition contains a brief reply to Bunge's critics, among whom Émile du Bois-Reymond is perhaps the most prominent scientist. Bunge says:

"All criticisms which R. Heidenhain, E. du Bois-Reymond, Max Verworn, A. Mosso and others have directed against my position, can be summed up in the sentence that constitutes the basis of my argument from which I proceed. It is this: 'Any one who expects to discover with the same senses in animate nature something different from what he discovers in inanimate nature is guilty of a lack of discretion (*Gedankenlosigkeit*).' But my critics have not even touched the salient point of the problem—the impossibility of a mechanical explanation of psychical qualities; these qualities are the immediate object of experience, they are the most real of all reality.

"Any one who takes offence at the word vitalism is at liberty to replace it by other terms—idealism, scepticism, empiricism; but that would alter little in my

"exposition. I have only shown that the metaphysical speculations and dogmas of
 "the mechanistic philosophy are definitely refuted by empirical psychology and
 "the most immediate observation and experience.

"The hypotheses upon which the mechanistic explanation of nature is based,
 "viz., the atomistic theory, the theory of undulation, the mechanistic theory of
 "heat, etc., are metaphysical speculations which attempt to comprehend the na-
 "ture of things as they are, not as they appear; and these hypotheses were gained
 "by transferring some notions based upon introspection into the realm of the ex-
 "ternal world—viz., the notions space, time, quantity, number, energy. To trans-
 "fer more notions from the inner life to the outer has not proved recommendable.
 "Certain philosophers have ventured to do so, but the physicist resigns himself to
 "measure the quantities of objects without forming an opinion of their qualities.
 "But now the mechanistic philosophers turn backwards and transfer *vice versa*
 "the notions projected into the outside world into the inner state of the phenomena
 "of life and trust that they explain with these few, poor, unmeaning notions the
 "entire fulness and the whole wealth of the inner world.

"There is no reason to believe that the world of our inner senses, the life of
 "the soul, should be limited to sundry divisions of the cerebrum. Only ask your-
 "self the question, Whence does the life of the soul come? The answer is, It is
 "inherited through one simple cell. Through a continued division of this simple
 "cell, all other cells, all the tissues, and among others the nervous tissues, the
 "brain, the cerebrum, of our body originate. And should not what is ontogenet-
 "ically true, hold good also phylogenetically? If we descend in the series of ani-
 "mal life down to the unicellular beings, where does soul-life cease? Does it dis-
 "continue with the disappearance of the brain or where we can no longer trace a
 "distinctly differentiated nervous system? There is nothing to prove such an as-
 "sumption. Should we not think that perhaps every cell and every atom is an
 "ensouled being; and that all life is soul-life?"

There is much in Professor Bunge's position that deserves a careful considera-
 tion; he is right when he claims that the psychical phenomena cannot be explained
 by physical or mechanical laws; and the simple reason is that the laws of motion
 can explain motions only and not phenomena that are not motions. Bunge raises
 a problem of importance and suggests its solution, but fails to work it out with pre-
 cision and accuracy. He declares that "the physicist resigns himself to measure
 the quantities of objects without forming an opinion of their qualities." This is
 not true. The investigation of qualities does not lie outside the domain of natural
 science, and we can easily explain qualitative differences by a difference of form.¹

We conclude our review with the remark that Bunge takes quite an exceptional
 position on the liquor question. Although a German Swiss, he is an outspoken
 enemy of alcoholic drinks in any form, and advocates the use of coffee and tea in

¹ For further comments on Bunge's position we refer the reader to Carus's *Fundamental Problems*, pp. 180-183.

their place. He claims that alcohol never acts as a stimulant, saying: "Ueberhaupt hat der Alkohol nur lähmende Eigenschaften." We need not repeat the arguments which he offers against even a temperate use of alcoholic drinks, for they are the same that are found in the usual temperance literature. The reviewer was quite impressed to find so good an authority as Professor Bunge among the teetotalers, and being a moderate drinker himself, felt much inclined to become an absolute abstainer, when he was saved by the statistics of Goethe's indulgence in hock and claret, the quantities of which are appalling and would be sufficient to fill a well-sized bathing tank. It is a pity that, having lost the paper in which the item was mentioned, we cannot give the exact figures; but consider that Goethe drank wine daily with his meals, and on festive occasions, in the lodge or at other social gatherings, he frequently drank a whole bottle, or even more, and yet none of the evil results fell upon him. Neither his stomach nor his kidneys nor his brain were noticeably deranged. He lived to a good old age, continuing his habit of drinking wine to the very end of his life, and wrote in his seventieth year the second part of *Faust*, a work which few people who train themselves in abstinence from alcoholic drinks could improve upon.

The pernicious effect of all kinds of liquors of which Professor Bunge speaks may be true enough of immoderate drinkers, but not generally, while on the other hand tea and coffee are probably not quite so harmless as he represents them. The very quality for which advocates of temperance recommend them, renders their poison insidious. Too much wine intoxicates, and there is a limit to indulgence in it, but too much coffee renders one sleepless and brings on a number of neurotic diseases the worst of which are quite as bad as delirium tremens.

We have no intention of discussing the problem of prohibition, and must therefore stop, but while we recommend Professor Bunge to our prohibition friends as one of their mightiest allies, we wish to say that the weakness of his *raisonnement* on alcohol does not detract from the general excellence of his work, which is full of valuable information and should be translated into English by a competent pen.

P. C.

SYSTEM DER WERTTHEORIE. I. Band. Allgemeine Werttheorie, Psychologie des Begehrens. II. Band. Grundzüge einer Ethik. By *Dr. Christian von Ehrenfels*, Professor der Philosophie an der deutschen Universität in Prag. Leipzig: O. R. Reisland. 1898. Pp., 277+270.

UEBER DAS SOLLEN UND DAS GUTE. Eine begriffsanalytische Untersuchung. By *Fred Bon.* Leipsic: Wilhelm Engelmann. 1898. Pp., 188.

DER BEGRIFF DES ABSOLUT WERTVOLLEN ALS GRUNDBEGRIFF DER MORALPHILOSOPHIE. By *Dr. Felix Krueger.* Leipsic: B. G. Teubner. 1898. Pp., 93. Price, 2.80 Mk.

Valuation (or *Wertbung*) is a term which was originally coined by economical writers and has of late come to play a prominent part in German ethics. There is